1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

252 sticks laid side by side or on a cloth, and when dry was rolled in a bundle. This was called mĭl,pŏk, "spread," or hama'nk, "pruned; trimmed off." The head proper was eaten without mashing. The prepared mescal could be soaked in water and [272] chewed on, or the foamy sweet liquor drunk.

Tule pollen and roots formed a most minor food. A child play- [222] ing or a hunter would pause to strip the pollen off in his hand and swallow it. Women gathered it occasionally. They broke the heads off gently so as not to shake out the light pollen, holding a basket beneath to catch the heads. Using a large pot placed on its side for protection against the wind, the heads were shaken out inside it. The pollen was poured into the basket, which was rocked from side to side to bring the chaff to the top. A sweet mush was made of this pollen mixed with a little ground wheat. [251] When they wanted to preserve it, a hole was made, sprinkled and patted, the pollen poured in layer by layer, each being sprinkled, and the whole covered with dirt. A little fire on top baked it cake-like by the next day. Sometimes the large roots of older tules were chewed. They might also be dried and ground to make a gruel. Tules are at'ăpi'l.

[137] Sunflowers grew wild, but were not a foodstuff.

Travellers sometimes boiled the water-filled pulp of the barrel cactus (mĭltŏ't) with a little alkali.

The time when the giant cactus (sahuaro) fruit ripened, the 222 middle of June, was eagerly welcomed, not because the fruit formed any considerable portion of the dietary but as an occa- [527] sion for celebration and debauch. The plant was not common in Maricopa territory proper, growing rather on the lower hill slopes north of the Salt River. Hence the desire to collect the fruit was spiced with the dangers incident to treading so close to Yavapai country. The Yavapai themselves descended from their mountains to gather it in the same area.

The fruit is ripe when it is red at the bud end. The few long spines it bears are at this end: these were readily plucked off [419] with the fingers. The fruit was gathered with a long hook: a pole (presumably a rib of this tree-like cactus) crossed obliquely near one end by a short stick to provide both a hook and crotch to

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

work with.[6] Fruits that were fully ripe and open were allowed to remain until on drying the flesh dropped to the ground, when it might be gathered. Those that had not reached this stage were pulled from the plant. These were torn in two and eaten as they were. The fully ripened fruit sours in the summer heat. These were in consequence split and the flesh put into pots. As soon as they reached the river these were placed over a little fire so that the potful was brought nearly to the boiling point. The fruit would then keep; otherwise it soured in half a day. The unripe fruit, on the other hand, if carried about in a pot in this fashion, would simply become a watery mass. The fruit might be stored in this manner until winter, when it was dissolved in water for a drink, said to be very sweet, or strained through a cloth and boiled to syrup.

By preference however, the sahuaro harvest formed the basis of a jollification. If this was their intention, they forbade anyone gathering it until it ripened on the plant: nevertheless some did steal off to get it. They would boil it as above and set as many as one hundred large pots away in the meeting house to ferment. The boiling was done under a shade conveniently near. It was stored in the house while still hot, a little fire being maintained there to keep it warm. A man who was adept watched it for the two days required to ferment. When one potful fermented, he poured some of the contents into others, so that all would finish fermenting at the same time. Each family owned one to three of these potfuls, which they were called to carry home when ready.

Friends in other tribes were invited to dance at this time, saying that "Our store house is ripe." The guests came in a group slowly, camping at some distance from the village. The messenger who bore the invitations now walked out to the camp where he named those invited by each Maricopa, pointing out where he lived.

The method of handing out the drinks was stereotyped. The men invited would bring three or four friends. The host would send his wife into the house to bring out a cupful (a small pot or

[6] Curtis' description (II, 82) of a pole provided with a wooden blade was specifically denied by my informants.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15 Maricopa

527 [574] [273] gourd), which he gave to his guest. He continued plying him with liquor until he was drunk. Then he himself drank and after that furnished it to the friends of the man invited.

533 527 273 The song for this dance was ɣatca', "wine"; sung at no other time. "When they were drunk they thought of war." The song told of "red water," i.e., blood, and how it was made.[7] It told how the enemy had come to drink with them: they had joined in battle, now they would drink together. The intoxication and the [721] incitement of song commonly ended in a decision to go on a raid. At the time the sahuaro was harvested, the Yavapai were camping in the mountains not far distant, not, as in winter, in isolated caves.

273 The drink is said to have been only mildly intoxicating. Neither the flower stalk of the mescal nor sprouted corn were used for fermented drinks, as by the White Mountain Apache.

527 192 The celebration was called ɣatca'poŭm, "water mixing" (a folk etymology?); the fruit, a'a'; the dried fruit hamă'n,ᴬ; its syrup, a'anyâxa' (sahuaro's water"?); the drink ɣatca' or ɣatca'csiu'm, "wine drink."

CULTIVATION

241 Some field crops were planted by the Maricopa: corn, beans, black-eyed peas, pumpkins, watermelons, cotton, and Ikca'mac [171] seeds. Relatively to the lower Colorado tribes and certainly to the Pueblos, comparatively little planting was done. It is not [177] altogether certain how much corn was cultivated since corn seems to have been almost entirely supplanted by wheat at an early date, even before whites settled in the immediate district. Even then my informants were certain that mesquite, rather than wheat, was the staple in their childhood (the middle of the last century).

The fields lay in the bottom lands of the Gila River, on flood plains subject to inundation, where planting took place immediately on the subsidence of the waters. According to native in- [193] [132] formants, the principal floods were those of December and January, with rains again in April and September.

[7] The drink is blood-red in color (Davis, *Papago Ceremony of Vikita*, p. 176), but my Maricopa informants said that ɣatca' meant neither "blood" (n,ihwl't) nor "red water."

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15 Maricopa

the wiping out of isolated enemy families discovered in the mountain caves.

Two quite different modes of warfare were adopted. Against the Yuma and Mohave, the Maricopa followed the Colorado River custom of formally arranging pitched battles. These were preceded by challengers who first pranced up and down shouting insults at their opponents, until they clashed in single combat, followed by a general mêlée in which foemen stood against each other until they were clubbed down. Against the Yavapai, tactics were wholly different. While they still went *en masse*, it was rather in the nature of a foray, a quick blow and a speedy return, resting largely on their ability as bowmen.

Winter was thought the best time to go to war, especially on nights that were stormy. The enemy would think it too cold to leave their houses and would feel safe indoors. This was also the time that the Maricopa expected raids. On stormy nights, cold and windy, when enemies were thought to be about, everyone in the community gathered for security to sleep in the meeting house. It was on such nights that sentries (matŏ'au'm, "standing by himself") were posted. They went around the settlement at a distance, but built no deceptive fires as Russell records for the Pima.[8] Stockades were unknown to informants, although they are reputed to have existed in this area.

A shaman was called on at such gatherings to use his clairvoyant power to find if the enemy were approaching (see p. 292). He invoked the attendance of the spirits of the mountains by sucking up four piles of dirt. The mountains were thought to enter one by one and divulge the whereabouts and intentions of the enemy through the shaman's interpreter.[9]

However strongly they may have felt that winter was the proper time for warfare, the intoxication of the sahuaro drink roused them to frenzy for war at the time of the sahuaro celebration (June). "When they drank this they thought of war." The song peculiar to the celebration tells of "red water," i.e., blood, its appearance and "how it is made": that the enemy has come

[8] *Pima Indians*, p. 201.

[9] Mountains as champions of the several tribes are described on p. 253.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

to join in drinking: they had joined in battle, now they would be together drinking. Intoxication and incitement, with their proximity to the mountains while gathering the fruit, led them to set out at once against the Yavapai.

Further, Russell's Pima annals indicate conflicts rather generally distributed through the year with the greater number in spring and summer. Thus, the Yuma came against the Maricopa in October, 1833, the autumn of 1842, and in the summer of 1843 and 1857. My own information is that the Mohave raided Gila Bend in midwinter (1835?). While this tells nothing of the time their own parties set out, it at least indicates when Yuma and Mohave might be expected. Pima and Maricopa were in much the same situation respecting raids of the Yavapai and Apache and their own retaliating attacks. The Pima annals yield the following where the season is identifiable. The Apache-Yavapai came down in spring five times, in summer the same, in the autumn once, in winter twice. Pima attacks on them, either alone or with Maricopa or Papago allies, were in spring once, summer twice, and winter twice. Bartlett saw a Maricopa party set out in July, 1852.

Dress for battle was no more than everyday wear: breechclout and sandals. Older men coiled the long braids that hung on back and breast around the head, confining them with a headband. They sometimes let them hang full length until the enemy was neared, then bound them about the crown with one braid, or, like younger men, tied the ends of the braids together as they hung down the back. I am not certain that war paint differed from that on gala occasions. This included a mask-like black stripe across the eyes and horizontal lines in white across the long back hair. Similarly, the feather headdress may have been only the everyday one: a bit of eagle down or an eagle feather pendent by a short cord from the back hair. A feather bonnet, a cap with eagle feathers projecting sidewise and vertically, was worn by some to indicate their bravery, but this also was gala dress.[10]

A war party was observed by Bartlett in July, 1852. "Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound

[10] See pp. 100, 157.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

533 787 [535] not dream it, he merely danced it again." The probability is that, of the songs in use at any one time, some were recognized as dreamed, others learned, with the assumption that singers of the latter would ultimately dream their songs as well. Obviously the Maricopa were minimizing the actual learning of the highly stylized songs, traditional or borrowed, in favor of their theory of dream origin.

177 533 The tribal song repertory must have been fluctuating, due to intertribal diffusion and to death of the singers. Borrowing of songs on a wholesale scale is demonstrable among the Yumans and their neighbors, as Kroeber and Herzog have pointed out.[14] According to my own information various songs of the Maricopa and their guest tribes on the Gila were obtained from sources

533 [768] outside. Songs were dropped on the death of their singers. At the cremation of a singer the mourners sang his songs, "only four of them," and then burned the gourd or basket drum he had used as accompaniment. By doing so they held the songs have been destroyed. The song lay fallow as it were until it was resurrected

[787] by a new dreamer. Two instances were given: Eagle was dreamed by a man who sang it once or twice and died. "They sang it no more." Dragonfly was "started again," but sung only a few times: the singer died. Recently they sang a man's favorite songs at his cremation, whether or not he had been a singer, and within a month or two began to sing them again.

Occasions for the use of songs were numerous. Not only were they in use at all social celebrations and dances, but provided incidental entertainment at evening gatherings in the meeting house when topics for discussion were exhausted. At such times

[756] shamans, almost without exception, sang their curing songs by way of entertainment. (So stated Kutox, but Last Star declared such songs were held secret for actual curing.) Some of these

[527] festivities recurred with annual regularity; for instance, the dances when the wheat came up in February and at the harvest of August–September, or at the sahuaro drinking bout in mid-June. Others were at irregular intervals during the year; at races and games. In times of starvation they went to other tribes

[14] *Loc. cit.*

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

278 his legs or arm hanging in the hole, covered with a blanket.
757 When mashed while fresh and boiled, or even chewed dry, this plant served as a specific for colds, headache, and rheumatism.
[825] Since it was believed that rattlesnakes were afraid of the plant (hence its name), it was chewed and spat on horses' hoofs when travelling at night so that they would not be bitten. When all else failed for rheumatism, a cautery was used. For this purpose the cottony seed fiber of taci'l, or a pledget of cotton rolled into a ball, was burned on the painful spot. A cautery was called tcĭmakω'l like the balls of fiber on this plant. Ordinarily smoking was first tried to stop toothache (iðωʀa'vâk; iðω, "teeth"), or they bit on black mesquite bark, or held a mouthful of water, warm or cold. For earache (smalgâʀa'vâ; smal, "ear"), the sufferer placed his ear over a little hole in the ground into which a few coals were dropped. Blue corn was also mentioned without explanation as a cure for this. A shaman was resorted to for
[755] severe tooth- or earaches: for the latter he repeatedly puffed smoke in front of the ear and sucked out "something." The shaman for earaches was one who had dreamed of "small animals, cottontails, jackrabbits, and the like." The root of ipil,ima'n was used for sores; either mashed and boiled, when the sores were washed with the liquor, or slicing and drying the root to lay on the sores. (The plant resembled rhubarb; its root was chocolate colored and shaped like a sweet potato.)

SHAMANISTIC PERFORMANCES

789 The primary function of shamans was curing; séances were infrequent, mostly clairvoyant, and these on the whole definitely
[533] utilitarian. Shamans also sang curing songs for pure entertainment according to one informant, although a second denied it.

Shamans seem to have performed their tricks to give evidence
[527] of their powers only at large gatherings, when dances, races, and games were held. The great dances were those of January and February, when the wheat sprouted, and again at harvest time in late August–September. Another occasion for their display was at the sahuʀo-drinking celebration in mid-June.

The principal feat was handling live coals; swallowing and